

# Christian Education

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### THE AMERICAN COLLEGE BUREAU

By W. B. LINDSAY

Surprise gifts in the form of a check was the Christmas experience of all teachers placed during the past year by the American College Bureau, 77 W. Washington St., Chicago. This was a pro rata 5% of commissions paid and represents the surplus after all expenses were met.

The American College Bureau first organized by the Council of Church Boards of Education limits its field to colleges and universities. College and university presidents, as well as teachers, are getting to make this office in the beautiful new Chicago Temple their headquarters when they are in Chicago. The Director is Ernest E. Olp, who has had wide experience in teacher placement work. He speaks with enthusiasm about his plan of putting college teacher placement work on a cost basis, taking the work out of the commercial class and putting it on a real professional basis. Mr. Olp is a graduate of Northwestern University, and is a member of the First Methodist Church of Evanston, Ill.

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## COUNCIL OF CHURCH BOARD OF EDUCATION

BISHOP LAWRENCE, of Massachusetts:

*"The American people believe in facts and the best publicity, I am quite sure, is facts; you have certainly given them."*

The Council of Church Boards of Education consists of twenty national Protestant Boards of Education. It represents a church membership of 16,000,000. Its constituent Boards are affiliated with about 400 colleges, many junior colleges and secondary schools, and with many phases of religious education. The Council and the Boards operate in sixty tax-supported universities and colleges. Everywhere the Council and Boards carry the message of *Christian Education*. Everywhere the Council stands for *inter-denominational co-operation in Christian education*.

A prominent churchman, after a visit to an annual meeting of the Council:

*"This is the most encouraging example of church co-operation of which I have any knowledge."*

### HOW DOES THE COUNCIL OPERATE?

(1) **In building a body of facts.** From the first, the Council has had a survey department. It has conducted a number of notable surveys. It has made state, denominational and individual studies of colleges and secondary schools. It has made exhaustive studies of the theological seminaries of the United States and Canada. Much of its research work is carried on in conjunction with the Commissions of the Association of American Colleges. The joint office of the Council and Association is a recognized source of authoritative information on Christian education in general and the liberal American college in particular.

DR. WILLIAM ADAMS BROWN, in his recent book, "The Church in America":

*"It is much to be desired that the resources at the disposal of the Council should be increased in order that it may be able to do more work of this kind."*

Concerning its research work, more specifically, there is abundant testimony:

THE RT. REV. CHARLES H. BRENT, Bishop of the Protestant Episcopal Church, Buffalo, N. Y.:

*"I am sure that this work you are doing so thoroughly will be of value to the entire church."*

DR. WALLACE BUTTERICK, The General Education Board, New York City:

*"I want to congratulate you on the thorough study that you have made and the wise conclusions which you have reached."*

DR. SHAILER MATHEWS, Dean of the Divinity School, The University of Chicago:

*"I am greatly impressed with the magnitude of the survey and believe you could not have done better."*

DR. CHARLES M. STUART, President of Garrett Biblical Institute:

*"You have put the educational world under a great obligation."*

(2) **In furnishing a clearing-house for information.** Much of the time of the staff is taken up in answering a multitude of questions. These questions concern the entire range of Christian education. They come from all kinds of citizens: students, faculty members and officers of Protestant, Catholic, independent and tax-supported institutions. The questions deal with matters of fact, matters of usage and policy, matters of opinion. Programs large and small, in part and in toto, have been built on the answers to these questions.

A leading Board Secretary:

*"The Council is our living encyclopaedia of useful information."*

The President of a Catholic college:

*"We are adopting all your recommendations in our new curriculum."*

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The Librarian of a University Library:

*"Thank you very much for your decidedly helpful suggestions concerning material on the organization and administration of university libraries."*

(3) In creating a body of literature on Christian education. Seven volumes of the magazine, *Christian Education*, have now been published and sent to the experts in the field. These volumes constitute hundreds of pages of literature, mostly source material. In addition, the joint office of the Council-Association has published nine volumes of printed matter pertaining to the American college—chiefly the American college dedicated consciously to the building of Christian character.

The Council has produced the 400-page book, "Theological Education in America,"\* and has contributed two important chapters to "The Teaching Work of the Church."\*\*

DR. STONEWALL ANDERSON, General Secretary of the Board of Education of the Methodist Episcopal Church, South:

*"Not the least of the Council's achievements has been the creation of a body of educational literature of abiding and surpassing value."*

The Editor of "The Church in America":

*"It is an indispensable source of information."*

PROFESSOR CHARLES E. RUGH, of the University of California:

*"'Christian Education' and 'Religious Education' are the sources of many theses for the A.M. and Ph.D. degrees."*

A student pastor in a leading university community:

*"Christian Education is by far the greatest help of anything that comes to my table."*

(4) In stimulating the work of the church college. The Council has contributed to the development of Departments of Bible, Religious Education and other technically religious phases of college teaching and administration. Its policy, however, is not to departmentalize and professionalize Christian influences, but to assist, if possible, in putting religious meaning into all the work of the college. Its range of interest and activity includes college

\*George H. Doran Co., New York.

\*\*The Association Press, New York.

administration, curricula, methods of teaching, standardization, finances—anything and everything that makes a college serviceable and gives it prestige.

An earnest college president whose institution has recently made notable progress:

*"Your suggestions keep me awake at night."*

(5) **In promoting and unifying church work in tax-supported institutions.** The Council has a full-time University Secretary and a University Committee. In no two universities is its work in the universities carried on in exactly the same way. Local conditions are carefully studied and under ideal conditions the spirit of co-operation permeates the workers on the campuses as well as the representatives of the national Boards. There are student pastors, Bible schools, schools of religion, religious foundations—and there is the work of a multitude of local churches, all of which are related to the Council through the respective denominational Boards of Education.

The importance of this work may be comprehended to some extent when it is recalled that half the students in our institutions of higher learning—about 300,000—are in tax-supported colleges and universities, and most of them are members of the churches affiliated in the Council.

A leading Southern educator:

*"This good literature which you have supplied is going a long way toward the consummation of our plans for Bible in state institutions. I find that facts are what the people need more than anything else."*

(6) **In stimulating recruiting for life service.** The Council has a Committee on Life Service composed of the Board experts in this field. They exchange methods and plan co-operative work. This Committee and the Executive office are engaged with workers in other fields—home and foreign missionary, Association, young people's societies—in formulating principles, methods and literature for recruiting and devising practicable plans of co-operation in this work. Team visits are being made to institutions, study classes organized, conferences held.



(7) **In developing a spirit of camaraderie.** The workers connected with these twenty Boards of Education are not strangers. They are not competitors. They know each other by name. They think together, pray together, work together, sacrifice together. They recognize a common call to a common task. They are disciples of the same Lord. They are friends. Knowing one another and trusting one another, they enter together into the spirit of service.

A member of the New York bar who attended the last annual meeting of the Council:

*"I did not know there were men with such unselfish purposes in the world."*

(8) **In holding national conferences.** "Christian education Week" is a notable week in the educational calendar of our country. During the second week of January each year there come together in Chicago or New York the largest group of college, university and Board officials that ever assembles in our land. The Council leads in setting up these meetings.

The Secretary of a great American foundation speaks of one unit in this group:

*"It is about the most active educational association in our country and is becoming more so."*

#### THE ENLARGING PROGRAM

Demands are being made on the Council quite beyond its ability to respond.

(a) *In the field of research* the Council is now asked to produce studies along such lines as—

A study of the Bible and religious education work of denominational colleges, with recommendations.

A study of Bible Training Schools, with recommendations.

The completion of the study of the religious work in universities, undertaken by the Council through the University Committee.

(b) *In the field of publicity* there is a demand for aggressive work—

In popularizing and publishing the valuable fund of survey data in the possession of the Council.

In extending the scope of the Council's organ, *Christian Education*.

In establishing regional co-operative conferences in behalf of Christian education.

(c) *Among the colleges* the Council is asked to provide for—

A college secretary on full time.

State conferences to stimulate the study of the problems of Christian education.

A plan of self-survey for colleges; also a uniform report blank.

Teacher training work in conjunction with the International Council of Religious Education and the Conference of Theological Seminaries.

(d) *In the field of life work* demand is being made for—

Common literature for popular distribution with the Council imprint.

Emphasis on vocational guidance.

Close affiliation with other agencies working in this field.

(e) *In the universities* the Council is asked to further increase its service to—

(1) Pastors in hundreds of local university churches.

(2) The co-operative work of denominational student pastors, as found at Cornell University (eight workers); at the University of Pennsylvania (eleven workers); and the University of Michigan (fifteen workers). The departments of work at the University of Pennsylvania are *Student Church Activities, Bible and Mission Study Classes, Student Community Service, International Students' House, World Mission Enterprises, University Settlement House, University Summer Camp, Vocational Counsel and Guidance*.

(3) Interdenominational pastors, i.e., men supported by more than one denomination, at the Colorado School of Mines, the California Agricultural College, "Greater Boston," Massachusetts Agricultural College, University of New Hampshire, the Agricultural College of New Mexico, Michigan Agricultural College, Ohio



University, and the Universities of Maine, Montana, Oregon and Vermont.

(4) Interdenominational as well as denominational workers at Ohio State University, University of Illinois, Iowa State University, University of Nebraska, University of Kansas, University of Washington, University of California, University of Texas, and University of Oklahoma.

(5) The developing work of academic grade at Cornell University, the Universities of Illinois, Indiana, Michigan, Kansas, Minnesota, Missouri, Ohio State, Oklahoma, Tennessee and Texas, Iowa State College, Ohio University and elsewhere.

Calls are being received for assistance by the Council from workers at the University of Tennessee, the University of Kentucky, Miami University, the University of North Carolina, the University of Wyoming, etc.

DR. E. C. SAGE, Secretary of the General Education Board, New York City:

*"I have just returned from —— (a leading state university). You may be interested in a brief statement of my impressions. I am very happy to tell you that in my opinion you and your associates should be warmly congratulated upon what they have done at that institution. I found there one of the best examples of co-operative endeavor which has come under my observation. It was my privilege to attend a meeting of the staff in an all-day session, during which the 'budget of work' was determined upon for the year. As you know that staff is made up of representatives of different denominations and representatives of the student body. The spirit of co-operation was delightful. It was very much like that which prevailed in your own University Committee. It rejoices my heart to know that here and there Christian people are actually co-operating, and demonstrations are being made of the fact, which a cynical world will sometime discover, that Christian people can work together."*

#### FINANCIAL RESOURCES

The Council is maintained by contributions from the constituent Boards. The Association of American Colleges assists in main-

taining a common office. For certain special educational studies the Institute of Social and Religious Research has made appropriations.

The Council does not and cannot undertake to do all the work it is asked to do. It does not aspire to expand more quickly than it can follow up. But its funds are insufficient for a minimum program and normal growth.

For the prosecution of its fundamental work its modest needs per annum are:

For research .....	\$ 6,000
For field work in colleges .....	7,000
For field work in universities .....	7,000
For "clearing-house" service .....	3,000
For publication of <i>Christian Education</i> .....	2,000
For other co-operative publicity .....	1,000
For office rent and up-keep (New York and Chicago) .....	3,000
	<hr/>
	\$29,000

The Treasurer of the Council is DR. EDGAR P. HILL, the Board of Christian Education of the Presbyterian Church, U. S. A., 156 Fifth Avenue, New York City.

The names of the General and Associate Secretaries were published in the February, 1924, issue of *Christian Education*.

#### UNIVERSITY PASTORS AND OTHER WORKERS

There are about one hundred and fifty full-time university workers in the employ of the churches represented by the University Committee. There are twelve "co-operative" pastors—supported by three or more denominations. There are many hundreds of pastors in charge of local churches serving college and university students. The Council office has a list of 473 names of such workers with some kind of affiliation with the Boards. THESE ARE AMONG THE FIRST LINE OF OFFENSE AND DEFENSE IN THE WORK OF CHRISTIAN EDUCATION IN AMERICAN UNIVERSITIES.

## THE FUNCTIONS OF THE BOARDS OF EDUCATION\*

The accompanying table portrays the extent of activity of the constituent Boards of the Council, as reported by their chief executives. It indicates that though there is everywhere the same spirit, there is to be found among Boards as among individuals a diversity of gifts. Some Boards are interested solely in higher education—wherever it is offered; some are concerned with the same subject but their responsibility is limited to the institutions of the church; others are primarily, if not entirely concerned with student problems—with loan funds and recruiting for life service. Still others emphasize religious education and work with the Sunday school and young people's societies in grammar, high school and college grades. Until quite recently some of the relatively larger and more highly organized communions, whose denominational program may include all of these functions and more, have felt a distribution of responsibilities among several Boards was the desirable plan of procedure.

Today, however, there is a marked tendency toward co-ordination and unification of function, with consequent concentration of responsibility, by placing all types of educational work under the care of the denominational Board of Education, surely a sensible plan. The best illustrations of this movement, for it is more than a tendency, are found in the Christian, Protestant Episcopal, Presbyterian in the United States, and Presbyterian U. S. A. Churches.

Boards having responsibility not covered by the topics of the chart were asked to state what this involved and we report such statements without change.

The request was made that each Board report the date when it began activity in each department in which it reported work or jurisdiction, but many failed to comply. When one date only was given, without designation, it has been placed at the top of the column of the denomination reporting. Dates inserted elsewhere

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\*See brief article on the same subject in CHRISTIAN EDUCATION for March, 1924, page 306.

may be assumed to indicate that the Board began to function along a particular line in the year stated.

\* \* \* \* \*

#### SPECIAL DATA ON OTHER LINES OF WORK

##### *Congregational*

Stresses "Social Education."

##### *Christian*

Directs work of Boy Scouts, Girl Scouts, Reading Courses, Summer Schools, Institutes, Daily Vacation Bible Schools.

##### *Disciples*

Emphasizes the gathering of the regular systematic annual offerings from Churches, Sunday Schools, Christian Endeavor Societies and individuals for the current maintenance of colleges and work at State Universities.

##### *Methodist Episcopal*

- (a) Administration of *Student Loan Fund* begun in 1873 is a leading department.
- (b) Home Study courses for Ministers, begun in 1920 is under jurisdiction of Board.

##### *Presbyterian U. S.*

The Board has plenipotentiary power to direct "all educational work except the Sunday School."

##### *Protestant Episcopal*

Dramatics and Pageantry; Teacher Training; (Association of Accredited Teachers)—Preparation of the Christian Nurture Series of Church School Lessons.

##### *Reformed in the United States*

Our Board only dates from Sept., 1923. Our work at present is of a tentative nature. General Synod has restricted us to the above items—all pertaining to Christian Education in academies, colleges and seminaries.

##### *United Brethren*

The Board has been for some years laying major emphasis on

- (a) creating a church-wide interest in Christian education and its own church schools;

- (b) The strengthening of our institutions of learning as training agencies for Christian service by securing better equipment and more adequate endowment;
- (c) The enlistment and training of larger numbers of our young people for Christian service and especially for the gospel ministry.

\* \* \* \* \*

#### TABLE NOTES

- (1) Publicity through church papers, etc., for higher Christian education and our educational institutions.
- (2) The Church School Service Leage is either a new creation of a church school—or else it is a co-ordination of the activities having an educational value of the Girls' Friendly. The order of Sir Galahad, the Junior Brotherhood and the Boy Scouts. All this is education through social and recreational work.
- (3) Daily Vacation Bible Schools, *Week day activities* of the S.S. children in "The Church School Service League." "The Leader"—"The National Student Council Bulletin", numerous—"The Christian Nurture Series" (privately published).

## CONSTITUENT BOARDS OF THE COUNCIL OF CHURCH BOARDS OF EDUCATION

TOPICS OF STUDY	Bapt. No.	Broth.	Congr.	Chris.	Disc.	Evang.	Friends	Meth. Epis.	M. E. South	Meth. Prot.	Pres. U. S. A.	Pres. U. S. (So.)	Prot. Epis.	Ref. in Am.	Ref. in U. S.	7th Day Bapt.	Unit. Brethren	Unit. Presby.	Un. Int.	SUMMARY
1. Christian Education in the Home		1916-17	W	W					A		W	W	W	A	A		W		1918	W J A 6 1 2
2. In the Sunday School—Divisions?		W	W	W					W		W	W	W	A	A		W			7 1
3. Week-day Instruction (religious)		W	W	W					A		W		W	A	A		W			5 2
4. Young People's Societies or Movements		W	W	W									W	A	A		W-for ob- stacles of Education Day	1923 W		5 1
5. Recreational and Social Work		W	W	W									W (See note 2)	A	A					3 1
6. Home Mission Fld. (a) Colored schls. (b) White schools (c) Orphans' homes				W				W	W	W	W				A					2 3 1
7. Foreign Mission Field—What Departments?				Edu. Dept W				W	W	W	W				A					1

W=Active Work. J=Jurisdiction only. A=Aspiration.





## BOARD OF EDUCATION, NORTHERN BAPTIST CONVENTION

We have made some progress in correlation. The Board of Education now handles all our general educational interests and all missionary education. It does not handle religious education—that being in the hands of the American Baptist Publication Society. We also have a Baptist Young People's Union, which does some education work among young people's societies.

## EDUCATION BOARD, SOUTHERN BAPTIST CONVENTION\*

At the last session of the Southern Baptist Convention at Kansas City, a large committee was appointed to consider this whole matter, viz., the correlation and adjustment of the work of our five Boards. The work of our Boards has grown enormously and isasmuch as each Board has been going its own gait, the result has been overlapping here and there, and likewise a Board in the judgment of many of our brethren often has duties that do not properly belong to it. There is a strong feeling that there should be readjustment and if possible, simplification and hence the appointment of this committee.

## GENERAL EDUCATIONAL BOARD, CHURCH OF THE BRETHREN

The Church of the Brethren attempted two years ago to consolidate her thirteen general Boards and Committees into five General Boards. The result was failure. It was too radical a change, our people had not thought it through. Last year, however, our General S. S. Boards and our Young People's Board united under the name of the former. At our next General Conference which will meet next June another committee will report concerning the proposed merger of three of our Boards—Peace, Purity and Simple Life—into one Board. It is probable that since we are now headed in the direction of consolidation we may go farther—at least it seems probable.

## THE CHRISTIAN CHURCH, CHRISTIAN EDUCATION DEPARTMENT

I am enclosing you herewith copy of the correlation plans of the Christian Church. The vote was taken on October 17, 1922, to combine all our educational work into a single Board, and in this

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\*Co-operates unofficially, not a member of C. C. B. E.

Board we included the former Boards for colleges, Sunday schools, and Christian Endeavor. You will also see that other agencies for which he had no Board were included in this project.

#### THE CONGREGATIONAL EDUCATION SOCIETY

The Congregational Education Society covers the entire religious education program of the denomination, and in fact its entire educational program except the work among backward races, the work on foreign fields, and our own academies and collegiate institutions. Its program covers Sunday schools, young people's work, student work, recruiting, and it is responsible for the work in tax-supported colleges and universities. Social education and missionary education also come under its direction.

#### BOARD OF EDUCATION, DISCIPLES OF CHRIST

The high mark in the work of the Board of Education, 1922-23, was the reorganization and enlargement of the Board in accordance with the recommendations of the two International Conventions at Winona Lake. The Board is now in position to receive and administer annuities, bequests, trust funds and permanent funds, and such funds are now being received by it. Because of the lack of the clear definition of work and clear demarcation of fields in the work of our national agencies, and in view of the consequent inefficiency of our work as a people in some fields, and the misunderstandings which arise in the minds of the people because of this confusion of effort, this Board therefore, desiring to approach our problems as a brotherhood and look at them from the standpoint of the whole work, earnestly and sincerely requests the International Convention to instruct the Budget Commission which now exists to make a study of these problems and to make definite recommendations to our national agencies as to allocation of work and clear definition of fields.

#### BOARD OF EDUCATION, EVANGELICAL CHURCH

Although the matter has been discussed, no definite correlation has as yet been established among the various boards having in charge various activities with educational features. In the Evangelical Church there are at least four boards that have educational functions; namely, (a) the Board of Education, (b) the Board

of Sunday Schools, (c) the Board of Christian Endeavor Societies, (d) the Missionary Society. A certain amount of co-operation exists at the present time, but a unified program is difficult to arrange with divided responsibilities.

#### THE EXECUTIVE COMMITTEE OF CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

I suppose the one who is writing about correlation has reference to consolidation. Our Board began its work of consolidation in 1914. The leaflet "Accomplishments for the Year 1922-23 and the Scope of the Work" will give you very definite information about what lines of work we are carrying. All of the work of Education, of Life Work and Recruiting is committed to our Board except the work of Sunday Schools. We also have charge of the Religious Work for students at State Institutions of Higher Education. The unification of this work has meant very much to its extension and growth.

#### THE BOARD OF EDUCATION, METHODIST PROTESTANT CHURCH

Ten years ago the Methodist Protestant Church did not have a Board of Education. For a great many years there had been a Board called "The Board of Ministerial Education" which had to do alone with the education of young men for the ministry. The General Conference of 1916, meeting at Zanesville, Ohio, reorganized this Board of Ministerial Education into "The Board of Education of the Methodist Protestant Church." Everything we have been able to do at all has been done since that time. While no great things have been accomplished we believe that during this period we have helped to bring about in the church a sense both of the need and importance of Christian Education and a more general interest and a more loyal support of our colleges and our seminary.

#### BOARD OF CHRISTIAN EDUCATION, PRESBYTERIAN CHURCH IN THE U. S. A.

Consolidation of the boards and agencies of the church in the field of Christian education began in 1915 with the union of the Board of Education and the College Board. But at the meeting of the General Assembly held at Des Moines, Iowa, in May, 1922,

it was decided to consolidate the thirteen Boards and Agencies of the Church into four Boards, namely, The Board of Foreign Missions, The Board of National Missions, The Board of Christian Education, and The Board of Ministerial Relief and Sustentation. The new board was to include, in whole or in part, the work of the following boards and agencies engaged in educational activities:

"(a) The General Board of Education.

"(b) The Board of Publication and Sabbath School Work.

"(c) Secondary schools and colleges for negroes, conducted by the Board of Missions for Freedmen.

"(d) Secondary schools or colleges, of the Woman's Board of Home Missions.

"(e) The Missionary Educational Departments of the Board of Foreign Missions, the Woman's Board of Foreign Missions, the Board of Home Missions, and the Woman's Board of Home Missions, and the Missionary Educational Departments of any other board or agency.

"(f) The Permanent Committee on Men's Work.

"(g) The Board of Temperance and Moral Welfare.

"(h) The Permanent Committee on Sabbath Observance."

#### BOARD OF EDUCATION, REFORMED CHURCH IN AMERICA

Replying to your letter of November 8th will say, that a Committee is working on the combination of our Boards of Education and Sunday School work. This Committee reported to the last General Synod but the report was referred to the various Boards for study and suggestion. It will come up at the next meeting of the Synod in June, 1924.

#### THE SEVENTH DAY BAPTIST EDUCATION SOCIETY

About eighty years ago our Education Society was organized in connection with a purpose to found a college and theological seminary. About fifty years ago a memorial fund was started now amounting to half a million, the income to be devoted to the promotion of missionary, publishing and educational interests. Our Education Society is not co-ordinate from a denominational point of view with our Missionary and our Tract Societies. I

recollect when at our Anniversaries the Education Society cut a very small figure at Conference with other denominational interests. That condition has, however, been greatly changed so that the Society is more and more recognized as one of the denominational institutions. We have made progress in getting people to look upon the Society as being, so far as it is possible to be, a denominational Society, ready, willing and anxious to do all that it can to aid all of our schools.

THE BOARD OF EDUCATION OF THE UNITED LUTHERAN  
CHURCH OF AMERICA

Replying to your inquiry of November 9, would say that as yet our Board has not been able to accomplish anything in the way of correlation. But plans are now on foot which should realize at least something in this important direction.

\* \* \* \*

"SPECIAL DAYS"

Among "special days" observed by the churches, those most frequent are the Day of Prayer and Education Day.\*

The Day of Prayer is reported for the last Sunday in February by four Boards and also on the third Sunday in November, the last Thursday in January and the Thursday before the second Sunday in February.

Education Day differs in function, emphasizing interest in childhood, and youth, in going to college and in vocational choice. The seven responses state that it is on the Sunday before Christmas, the third and last Sunday in January, the first and last Sundays in February, the third Sunday in April and the last Sunday in June, respectively.

Evidently the effort of the Council of Church Boards of Education made some years ago to unify this practice has not yet borne fruit.

\*These data were obtained from fifteen denominational boards, the Friends, Protestant Episcopal and Methodist Episcopal, South groups not reporting.



WHAT THE ADMINISTRATION OF A STATE UNIVERSITY  
HOPES FOR FROM RELIGIOUS WORKERS

DR. F. J. KELLY, Dean of Administration, University of Minnesota

It is needless to restate before this group the significance of the separation of church and state, and the consequent scrupulous care with which public educational institutions avoid the teaching of religious matters for fear of transgressing the spirit of that separation. With the growing influence of the public educational system in moulding the characters of the rising generation, in relation to the influence of other institutions such as home and church, this problem takes on an even greater significance. It is not believed that any considerable proportion of the founders of our country had in mind that no religious instruction should be given to children. Indeed, to them the religious instruction was on the whole not only of first importance, but was guaranteed because people in the various colonies were church members first, and citizens of the community, second. What it was their determination to avoid was an attempt on the part of any church to insist that its particular method of worship should be thrust upon any man against his own conscience. They little thought that there should develop so powerful an agency as the public school system, which should then interpret the separation of church and state to mean that no attention could be paid to the religious impulses in the training of youth.

Nevertheless, almost such a situation has come to pass. A few of the churches in this country still have regular systems of instruction in the foundations of Christianity and the church, but a good many of the churches still admit to membership both youths and adults without much regard to the basic information with reference to religious matters. When once admitted to the fellowship of the Church, nothing systematic is required to assure a growth on the part of these members. There has, accordingly, grown up a feeling that religion is wholly a matter of the spirit and that there is no essential necessity of training the religious impulse with any form of education. In consequence, there is little concern in the minds of a great many of our good Christian people that our whole scheme of education in America takes almost no account of the place of religion in a well rounded education.

In my own judgment, this view is not only false, but is fraught with very real danger in the safety of our society. I would not be understood to imply that the plans of religious instruction now in vogue in certain churches in preparation for confirmation are a satisfactory form of religious training. They do, however, constitute a recognition by those churches of a need for religious training. Such recognition ought to be wider spread. The religious impulse is an absolutely universal one, but it needs guidance and direction, based upon definite training, in order that it shall fit the vast variety of needs of individuals and groups in a society like our own. The fact that it is a natural impulse, and therefore does not need to be created in the individual, does not in any way remove the necessity of training that impulse into effective expression. In the educational system of any nation, account must be taken somewhere of the religious impulse, and the need for its training.

You who are concerned with students of college age reap the whirlwind of this faulty scheme. You have among you those whose religious training is not out of its infancy. You have others whose religious training has reached fair maturity. You have those of all stages between. No one will expect you can undo all the failures of the earlier steps in the educational system. You do, however, have to take the product as it comes. While there should be an adequate scheme of religious education for all ages, any neglect of earlier years cannot be offered as an excuse for lack of zeal in meeting the college problems of religious education. I am gratified indeed by the statesmanlike way the religious workers in universities are attacking their problem. I can scarcely hope that my point of view will contribute anything to your discussion but I can at any rate assure you of my genuine interest.

What then are some of the things which the administration in a state university hopes for from the religious workers? I shall consider five things in a partial answer to this question.

#### HARMONIZING CONCEPTIONS

The religious workers shall be instrumental in harmonizing the student's religious conceptions with his college studies. You are

all well acquainted with the fact that among students who, as stated above, range in their religious training, from infancy to maturity, there are many who find their college teachings, especially in the social studies and in the natural sciences, inconsistent with what they had assumed were the basic assumptions of religion. They have been led to believe that nature as it is found today, is the creation of God; that it stands today as He made it in the beginning, whenever that beginning was. There are still those who believe that the beginning was a few thousands years B. C., although that conception is perhaps no longer troublesome in so many cases as it used to be. At any rate, when these students enter classes where instructors, completely unapologetic, teach the sciences, both natural and social, on an assumption that the world has been going for millions of years, and that instead of being static, it is in a constant process of evolution, and that what we have today in any form of life is not the result of any creative force, which operated some thousands of years ago, and then ceased, but is instead the result of forces operating to produce a change every day and every year, these students are perplexed. Since their interests are primarily college interests, they take with seriousness the teachings of their professors. It is their religious faith, therefore, which naturally weakens in this conflict.

The first duty of the religious workers is to see that harmony takes the place of this conflict.

It is not for me to undertake to state how these services which the administration expects from the religious workers shall be attained. You men rightly expect that the program for the accomplishment of your purposes shall be left to you. To make my meaning as clear as possible, with reference to these services, however, I shall have to discuss briefly each one. If these discussions sometimes appear to encroach upon your field, please understand that I do not pretend to offer solutions. I am merely attempting to clarify the problems.

Concerning this lack of harmony then between religious conceptions and college studies, I wish to make three observations:

*(a) Need for More Natural Interpretation*

I am not convinced that our ministers to the churches throughout this land, have gone as far or as fast as they might well go in substituting a rational interpretation of our religious teachings for the interpretation current in the world previous to the period of universal education, and previous to the modern conceptions of science. In other words, I think it quite unnecessary these days that so large a proportion of our students should come to the universities with a view of religion inconsistent with modern scientific thought. Religious workers in colleges can do much perhaps by protests within their own denominations, to hasten the more general acceptance by the clergy all over the country of a more rational interpretation of religious teachings. You are in a position to point out the great significance of the problem, and it would seem to me that among the services you might render would be the drawing up of suitable pronouncements setting forth what fallacies have had to be untaught in college after these young people have spent their youth under the church influences that now prevail.

A perfectly free and universal discussion of these matters among the church people, both ministers and laymen, is, to my mind, a thing of first importance. For this reason no service which has been rendered in this regard in recent years, surpasses the service which Mr. William J. Bryan has rendered in throwing this discussion into the popular press. No matter that I regard Mr. Bryan's position as unsound. The demand is more insistent today than it has ever been before that scientists make their case in language understandable to the common man, and that preachers make their case in language understandable to the common man. In other words, preconceptions and prejudices are being nullified on both sides more rapidly by virtue of Mr. Bryan's public utterances on the subject, than could well be achieved in any other way, and that is the important thing.

Of course I should regard it as a calamity for any state to go so far as to determine by law what should be taught in the public schools in regard to science, but in a society which depends upon universal education, such a law if passed by a legislature could not long stand. Free discussion and free instruction are so

basic in our traditions that any such legislation would be sure to be transitory. My contention is that the chief harm has come from the fact that preachers have hesitated to face the issue squarely, and scientists have not accepted the challenge of reducing their doctrine to terms which are satisfying to the average man who is facing these intellectual conflicts. I feel sure that better days are close at hand in this respect, but you who meet it so constantly can hasten the day of more rational interpretation.

*(b) Need for Greater Co-operation*

As a second factor in meeting this problem of intellectual conflicts in students, I suggest that religious workers regard themselves more nearly than they now do as co-workers with the faculty in a common problem of education. Even though they cannot be employed frequently from state funds, and even though they cannot be occupants of chairs on the regular university faculty, these facts do not prevent their having practically co-ordinate functions with members of the teaching staff. No group of people is more in need of the influence outside of their own departmental specialties, than are university faculty members. A free interchange of ideas between those whose interests are religious and those whose interests are secular would be exceedingly valuable to the teaching staff, and I suspect almost equally valuable to the religious workers. Especially is this interchange of ideas valuable with teachers whose subjects encounter most often this intellectual conflict of students, such for example, as teachers of philosophy, of sociology, of biology or geology. It behooves the religious workers to seek acquaintances with these men on the faculty and where conflicts of views exist, religious workers should not only feel their right, but their duty as well to defend their point of view in discussions with them. Surely such discussion does not need to be academic, because I know of no problem more practical and vital than to have scientists appreciate the place of religion in the lives of young people whom they instruct, and to have religious workers thoroughly aware of the scientific truths which are being taught to the students whose religious lives they are trying to guide.

Even further than this I think it perfectly proper that the



more mature students who have already been able to work out the harmony between science and religion to their own satisfaction, confer with the religious workers upon what facts and theories gave to them the greatest difficulty in their intellectual struggle and in what classes and by what teachers these were put forth. It would seem to me perfectly fitting that having discovered in this way where those difficulties are, the religious workers might well ask the privilege of visiting the classes of these teachers, in order that they might discuss with them afterward the basis of the difficulty. All of this should, of course, be done in a most friendly spirit, and unless religious workers have become socially acquainted with faculty members, so that their purposes are clearly understood, such visitations are in danger of being regarded as intrusions. The success with which this problem can be met by religious workers is one of the tests, I think, of the qualifications of such religious workers for appointment to the particular jobs they have in university communities. They should not only be qualified to discuss on the basis of mutual respect, their phase of the education of college students, but they should take delight in this intimate social intermingling with faculty people, especially those in the social and natural sciences.

As one single illustration of what I think may be accomplished by this sort of familiar relation with faculty men, may I cite what was the custom some twenty years ago in the case of one excellent science teacher. Even today I can hardly think of the late Dr. Bessey, the famous botanist of the University of Nebraska, except in such terms as dear old Dr. Bessey. When I entered college, I of course experienced the same sort of conflict that I am describing. One of the classes into which I early went in the University of Nebraska was Dr. Bessey's botany class. The whole course was naturally built up around the theory of evolution, the links from family to family in the plant kingdoms. Evolution was at that time even less commonly understood than now, and so his course was naturally more or less unsettling to a considerable proportion of his class. Dr. Bessey knew this. He was first a big hearted, human teacher, and second, a scientist. Therefore near the close of his course, he devoted one hour of his time with the class to explain what he regarded as the consist-



ency between the teachings of his course, and the rational interpretation of the Christian Religion. Not only did he indicate that he, himself, was a believer in the Christian religion, but he even pointed out how much his belief in the scientific theory of evolution had sweetened and strengthened his faith. It gave to him as a man, an exalted place in the world to think that he was a part in a plan of creation not yet perfected, and that something of the success of the plan depended upon how well he played his part. This disposition of Dr. Bessey's to take into account the intellectual conflict which his students were experiencing certainly made him no whit less a scientist. He was recognized as one of the leading botanists of the country, and at the same time he was recognized on the campus as one of the most remarkable influences possible in the lives of students.

I believe that more scientists could be led to regard their courses not simply as opportunities for instruction in science, but as opportunities for settling intellectual conflicts, if religious workers in universities availed themselves of the opportunity to bring this possibility home to them.

### *(c) The Need of Frankness*

There is one other aspect of the problem that I will merely mention. I have discovered a tendency in a few instances to smooth over the situation in the students' minds by inferring, if not actually declaring, that the college teacher did not mean exactly what the students thought he meant, and that the earlier preachers to whom the students had listened, had not meant either exactly what the students had thought. In other words, a tendency not quite to face the situation squarely and frankly.

I believe the first necessity is to recognize that the conflict exists, that the university teacher is teaching the truth, that the preacher is in general preaching the truth as he sees it and that the conflict is solved, by discovering interpretations for both truths which make them harmonious.

To this end I believe that a series of discussions on subjects which bring frankly to the foreground the definite conflict, would be helpful in the great majority of cases. Religious workers in state universities, dealing only with the college age, can dare to

face these issues as a preacher in his congregation having all ages, cannot possibly do. Advertise talks, therefore, frankly on the most controversial subjects which preachers have side-stepped, and scientists have tabooed. You men are in position to face such questions squarely. Students are asking about them, and it is no use to make equivocating answers. There must be an interpretation of the Bible that leaves the spirit of the Christian religion satisfying and at the same time does not ask students to believe what they absolutely cannot believe. The more squarely such problems are faced, the more publicly the difficulties are advertised, the greater will be the influence of the religious worker who solves the problem. If you are unable to solve the problem then of course you must not chafe under the conflict between religious teachings and universities studies.

Finally, when this problem is faced squarely, there will be found a relatively small group of the more advanced students in the university who would like the chance of going to the very heart of the conflict. A series of conferences with such students, perhaps no more than a dozen of them in a large student body, will bear fruit a thousand fold. One of the choicest experiences in my life was such a series of conferences conducted by Chaplain Knox of Columbia University for a dozen or so of us nearing the completion of our work for the Ph.D. degree. It started with an invitation by the Chaplain himself to us individually, and the series of conferences was voted by the group and conducted through a term of sixteen weeks with one meeting each week. I commend this to your consideration.

#### UNSATISFACTORY LIVING CONDITIONS

The second problem which must be met is the irreligious or non-religious influences present in the living conditions surrounding students in universities. In the main, there are no dormitories. Students live frequently in approved houses, but approval covers little more than hygienic conditions. Students are frequently thrown into company which undermines to a large extent, whatever of religious convictions they may have had. I realize that religious workers cannot exercise authoritative influence in the direction of living conditions, but informal influence can fre-

quently be rather potent. Just as some denominations build halls for residence, in which living conditions are supposed to be kept on a sounder plane religiously, so many landlords or landladies would be glad to have their houses designated for certain types of students, those whose religious training had given them a common background. Because of this background, it would be made easier to have the occupants of the house conform to certain practices which tend to foster religious and moral values. Students who would elect to room in a house so designated, would thereby put themselves publicly on record as desiring to foster the religious influences in their lives.

It is not assumed, of course, that to live in such a house as this is in itself any guarantee that religion will exercise a stronger influence than otherwise, but it certainly does mean that it makes easier and more natural, the cultivation of these influences. It furthermore makes it possible for the religious workers to meet under home conditions, the various groups of those for whom they feel more particularly responsible. Thus, for example, if there were a dozen rooming houses which were understood to be almost entirely for students whose church training had been in Congregational Churches, and who desired to maintain their church relationship while in college, the Congregational Church worker could be much more effective in his influence among these students than he can while they are scattered all over the university settlement.

#### DEVELOPING LEADERS

The third service which the Administration may expect from church workers is that you find the potential religious leadership within the student body, train it in the fundamentals of Christian philosophy and Christian living, and inspire it to go on to special schools for its religious education in preparation for a life of religious service. No cause can prosper with inadequate leadership. In America the state says in effect that education is a state function. The state is the gainer by education, not the individual. In keeping with that philosophy, it must be expected that the state will more and more improve its educational system from primary schools to and through the university, until its state-supported

institutions of learning will appeal, if they do not already do so, to the best of our citizenship. To them will go the men who plan to be doctors of medicine, lawyers, bankers, newspaper men, teachers and leaders of thought in all lines of endeavor. Out in the village or the open country living beside the boy who is destined to be the leading doctor, is the boy with the qualities to become the religious leader. The two boys should enter the same university. The state is as much concerned that the religious leadership shall be conserved as that the medical leadership shall be.

Already the way has been pointed in a considerable number of state universities. There is needed a school of religion affiliated with every university. Standards for its courses and supervision of its instruction should be in the same agencies as are these functions for other parts of the university. Its work should be recognized for credit toward graduation in the college when it meets the requirements set for it by the regular university agencies. Its support must come from other sources than the state, but it should be a very real part of the university organization.

Surely no one who has given thought to the matter doubts the existence of abundant curriculum material of a religious nature to make a major study occupying, say, a third of the junior and senior undergraduate years. What a wealth of interest and value in a comparative study of religions, their history, their philosophy, their present status! A careful tracing of the Jewish people and their neighbors, their political and social institutions as a background for understanding their religious conceptions, takes in a field of history and archaeology but little studied by students without religion as a major interest. Many such studies could be named. My object in naming even these two is to point out that many of the studies which should be incorporated in this school of religion major, are studies which would properly fall within the scope of college departments, and ought to be offered by the teaching staff of the appropriate college departments rather than by the religious worker. It is the primary function of the religious workers to create or stimulate the demand so that attendance upon these courses will be sufficient to justify the department in offering them. Few history departments would hesitate to pre-

pare and offer a course in Jewish history if the demand justified it. Few sociology departments would hesitate to prepare and offer a course on comparative religions if the demand justified it. These courses are not under any ban, either legal or otherwise. The university will support them cheerfully in most cases. One of the chief functions, therefore of the school of religion is to organize materials which may be offered by the university itself into a curriculum which will guarantee a strengthening of the foundation in religious affairs on the part of a group of the strongest students.

Supplementing these courses offered by the university, religious workers should themselves offer certain courses which do not appropriately fall in any department of university instruction. Intensive studies of the lives of Bible characters, for example. However, the organization of schools of religion should not be allowed to change the function of religious workers to that of religious teachers. That is, the religious welfare of the student group is first, and the training of the few for distinctly religious service is second.

#### MAKING RELIGION DYNAMIC

The fourth service for which university administrations look to the group of church workers is to set such forces to work in the university as will substitute an active for a passive attitude toward religion, whether it be Christian or other religion, among the rank and file of men and women who leave the halls of the university. If religion has as large a place as we believe it has in the solution of the world's problems, then surely people of the highest education should be able to recognize its importance. The fact that so many of them do not, is a challenge to all of us engaged in the work of education, but particularly to religious workers in universities.

I do not assume that your influence can be expected to be great enough to overcome or counteract religious indifference and even anti-religious tendencies where such prevail in university faculties. Nothing can take the place of a positive religious attitude of university teachers. However, even when university teachers do their part, there is need for constant and painstaking work by the relig-



ious forces to so organize the university community, and to so orient each new generation of students into the university community that religious development will be as natural and if possible, as universal as intellectual development. Just as a staff for student health and physical education is judged primarily by the absence of disease among the students and by the universality of maximum physical development, so a staff of religious workers must be judged primarily by the prevalence of religious well-being among the students. When the staff in the health service discovers bad tonsils, even though these staff members are in no wise responsible for this diseased condition, they provide for the removal of the tonsils. When the health service discovers that a certain rooming house is injurious to health, they take such steps as are necessary to prevent students from rooming there. That is to say, they take the situation as they find it, and work out some constructive program to meet it and go about getting that program incorporated into the university scheme of things. Up to date, the religious workers have not assumed quite that attitude toward a program of religious training. It may not have been their fault. Perhaps such an attitude cannot be made to prevail. It is my conviction that much more can be done than has yet been done in that direction. We need a program of religious training consistent with our American point of view, clearly and definitely proposed, capable of progressive incorporation in the university scheme, and sound enough in its principle to appeal to any fair-minded university administrator or teacher.

You need not remind me that I am suggesting something difficult. I am well aware of that. It cannot be done in a day or a year. The main purpose in my mind is to urge you to be a bit more aggressive than many of you have been; to claim more recognition than you have been wont to ask. No one will deny your thesis that the impulses you are engaged to foster are universal. Few will deny that they are to the individual what the compass is to the mariner. Then, logic will compel an acceptance of a program suitable for their development.

#### SUGGESTIONS FOR A PROGRAM

Of course I cannot lay out such a program. Lest I be under-



stood to mean many things which I do not mean, however, I must indicate a little of the nature of such a religious program as I have in mind.

To begin with, religion is both an individual and a social thing. One's own conviction of his faults, his yearning for strength to overcome them, his hopes and ambitions to be more than he now has reasonable expectations of becoming; these and others like them, are personal. How to muster all the forces which he can command to aid him; how to accept success humbly; how to meet defeat courageously; these are tremendous problems to the college boy or girl. Any scheme of religious training must take account of the personal side.

On the other hand, religion is social. Influences are exerted by one individual upon another, by an individual upon a group, and by a group upon an individual. There is an exaltation, an inspiration in being a part of a group activity which is not present in any individual enterprise. Group aspirations as represented in rituals; group standards as represented in codes of ethics adopted by social and professional organizations; group conduct as represented by the solemn pledge of the Boy Scouts; these are indications of the general truth that group morale is consciously called upon to lead the individuals to higher ground than they would otherwise take.

As an illustration of this force among college students, consider a moment the social fraternity. From my experience, I feel safe in saying that the conceptions of life and conduct as set forth in the rituals of these fraternities are as idealistic as can be found anywhere. Furthermore, in practically all cases they make clear recognition of the Fatherhood of God as well as the brotherhood of man. If the members fail to live up to the ideals set for themselves, where shall we go for the explanation? In the individual the tendency to worship an ideal is the essence of the religious impulse, and by this worship, by the continual rededication of one's self to the high purposes represented in the ideal, strength to reach up to the ideal is attained and maintained. So with the group. Group methods of worship, of rededication, are capable of accomplishing the same for the group that worship can

for the individual. In my judgment, there is no other cause for the divergence between ideals and practices among college fraternity groups so potent as the failure to incorporate the effective spirit of worship of their ideals. To reestablish this worship in the group ritual is one illustration of what I mean by a program of religious training in the University.

I hope no one will assume that I mean simply the adoption by the group of college boys of the form of religious service familiar in the churches. Worship and prayer are exceedingly fundamental human tendencies. However, they are not static and changeless. Instead they evolve with civilization. Furthermore, they grow and change with the advancing years from childhood through youth to maturity and old age. A wise religionist indeed was he who worked out the scheme of worship for the Campfire Girls. By it the girls learn to recognize the inspiration from their own group aspirations. They learn to respond to the pull of idealism. As higher and higher forms of idealism come within their reach, they are prepared to avail themselves of their power. A program of religious education in a university which devises the forms of worship which make an effective appeal to the idealism of boys and girls of college age will make a contribution of priceless worth.

#### THE NEED FOR RESEARCH

The fifth and final service which I wish to plead for is the strictly university service in the interest of religion. By this I mean research. There are many things we need to find out about religion. The church, the main agency for the expression of things religious, is of necessity a most conservative institution. The church has been wont to copy what was fixed for its usage hundreds of years ago. Adaptation has been under protest. Therefore, no great human agency of progress is in more need of the research spirit than is religion. Nor is there any place where that spirit can play as freely as in a university atmosphere.

In method, this research will take on mostly the nature of research in the other social studies. The determination of the relative effectiveness of the different modes of religious expression will require, no doubt, the use of co-efficients of correlation the same as does the determination of the most effective methods

of teaching reading. Of course, any such study will require first a careful statement of objectives, and a clear definition of terms. To those who hold that success in religious training must be measured by the place of habitation beyond the tomb, correlations must wait on the Sir Oliver Lodges. It is my own belief that they will be waiting a long time. However to those who measure success in religious training in the readily observed manifestations of its effects on every day human activities, investigation by means of correlations will be relatively simple, and fairly trustworthy.

Here I dare to throw in a word of caution even though I probably should apologize for doing so. There is still a tendency in some circles to mistake religious observance as an end rather than a means. In such cases a student of the problem might use as one factor of the correlation the regularity of church attendance. I need not argue here the fallacy of that point of view. Church attendance is a means not an end. Success of religious training is measured by what the church attendant does in life's relations partly because of the stimulation of his idealism through church attendance.

To summarize. University officials viewing their problem as the production of a social leadership ready to carry the torch of civilization a step forward with each generation feel an urgent need for religious workers as a part of the staff. Among the distinct services which no other agency can render, I have named five:

To harmonize the students' religious conceptions with his college studies in the natural and social sciences.

To co-operate to make the living conditions of the students as favorable as possible.

To lay the foundations for religious leadership through a school of religion affiliated with the university.

To build a program for the religious training of the student body as the prospective lay leadership of the state.

To apply the spirit of research to the field of religion.

\* \* \* \*

## THE "METHODIST YOUTH" MOVEMENT

The purpose of the Methodist Youth Movement is to bring together a body of Methodist students to study Methodism's part in the world task and how they as students may relate themselves to that task.

*The Beginning*

Several hundred students affiliated with the Methodist Episcopal Church and the Methodist Episcopal Church, South, gathered at the Roberts Park M. E. Church, Indianapolis, Sunday afternoon, December 30, 1923, to consider, as a denominational group the Christian service program of Methodism. In a dramatic moment the students of one family of this denomination filed into the room occupied by the students of the other. The fellowship was almost instantaneously complete. As if by magic a current of enthusiasm as electric as that which has precipitated other great movements in the past swept through the entire gathering. The young crusaders, facing each other as Methodist students of America asked the one great question, "Why not face the task together?" One answer—and only one—was given. It was this:

*"We will!"*

At a final meeting on New Year's Eve an executive committee of fifteen students was elected, representing as many colleges, widely distributed over the United States. R. R. Denison of Allegheny College was chosen chairman. An Advisory Committee composed of some of the outstanding leaders of the two churches was elected.

*Program*

Sunday, February 17, at Northwestern University, Evanston, Ill., the Executive and Advisory Committees, with other prominent churchmen, met to further plans for a national conference, of which this is the program.

Problems which are confronting the world today (industrial, racial, international, etc.), will be presented by authorities in the various fields. What Methodism is doing to help solve these problems will be discussed by leaders in the church.

Open forums and discussion groups will then be conducted by the delegates where these problems and Methodism's part in their

solution will be discussed. Such questions as these will be opened up:

How can unified Methodism be brought about?

What are the possibilities for service in the Christian unified church?

Does Christianity offer fields of service to the laity equal to those of the ministry? What fields does the church offer twentieth century students for service?

### *Delegates*

Any Methodist student attending college or university is eligible as a delegate to this conference. Each institution is expected to be represented by at least two delegates. The attendance is not limited, each delegation choosing its voting members. Voting power on policies and administrative details will be on the basis of representation as follows: two votes up to the first five hundred Methodist students represented from each institution, and one for each additional five hundred or major fraction thereof. Expenses must be taken care of by the delegates as there is no fund for reimbursement, but a group of students may secure funds with which to pay the expenses of their representatives.

The conference will be held at Louisville, Ky., April 18-20, 1924. Further information may be obtained from the National Conference of Methodist Students, 740 Rush St., Chicago, Ill.

### PERTINENT PARAGRAPHS FROM "THE CHURCH AND ITS STUDENTS AT STATE INSTITUTIONS OF HIGHER EDUCATION"

Until the time of the Civil War the Christian church was almost the sole factor in establishing and maintaining the schools and colleges of the land. More than ninety per cent of all the college and university graduates came from institutions founded by the church. As late as 1870 the total enrollment in all the state colleges and universities was only about 6,000.

Behold what time and money and well-directed energy and the needs of the hour have wrought. Today more than one-half of all students who are receiving higher education are in state schools. In 1880 about 10,000 students were enrolled in state institutions of higher education. In 1890 this had increased about 22,000, in



1900 to about 45,000, in 1910 to more than 100,000, in 1920 to over 200,000, and in 1922 to over 250,000.

Today all the great denominations of America have more youth in state institutions than in their own colleges. This is largely because the state is providing vocational training on a broad scale and is supplying technical and professional education which our church does not attempt to give.

The approach of the churches to the campus must be in a broad, sympathetic spirit. There must be no unseemly scramble for place and power. There must be the fullest co-operation both among themselves and the Christian student associations and with the university authorities. The university must be honest and fair. Members of the faculty who ignore or deny the things of the spirit should be reminded that they shall not be anti-Christian in their conduct and instruction. At least they must be neutral in matters of religion.

Accredited courses in the Christian religion or in religious education are available for students in twenty-one state universities, and are not provided in nineteen. Ten state universities employ their instructors in these subjects. In three denominational representatives work independently of each other, and in six the representatives work in co-operation. In two the local ministers are the instructors. In six states there are said to be legal barriers to the teaching of such courses.

There are now gathered together in the state universities of the fifteen southern states 34,179 young men and young women, in the technical colleges 14,759 men and 8,630 women, and in the normal colleges of varied grades 9,134 men and 24,157 women, a total of 47,395 men and 41,988 women.

Powers are being developed, attitudes are being formed that will render these lives deadly foes or great benefactors of the race. Dr. Angell, while President of the University of Michigan, said, "When our students are crowded into the University Hall, and I look into their faces, rising tier on tier, I can think of nothing but so many thousand locomotives, with steam up, ready to start." Carry out the figure—thousands of locomotives, with steam up, ready to start—but upon what track, and with what hand on the throttle?



At the invitation of the Christian men in charge of the state institutions of higher education the various churches are making a beginning in helping to supply Christian training and nurture for the students.

The first and most powerful influence is to be found in the local church. If a student spends the four formative years of college life without any touch with organized Christianity, a chasm so broad and deep may be formed between him and the church that it may never be bridged.

The church should have within it the spirit of the Master, who came "not to be ministered unto but to minister." Each member, each organization and all who have banded themselves together for the furtherance of Christian worship and life and service should recognize the strategic importance of these young lives and appreciate the opportunity of winning them to Christ and His cause and training them for His service.

Few local churches are able to meet all these requirements. It is a state-wide responsibility. As a rule, the churches at the seat of these institutions are not strong financially and are not able to support adequately a capable and efficient man, while if the church is strong, the additional work of ministering to a large group of college men and women demands the services of a student pastor. For the church to leave to the accident of size and wealth of the local congregation the question of the spiritual interests and oversight of its hosts of students is short-sighted and reveals a lack of real Christian strategy.

HENRY H. SWEETS.

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